Manthra

The Nano-Power Within

Exploring Karthaveerya-Arjuna

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1

QUEST

" I believe in meditation, *Kundalini*, visiting temples and doing prayers. Still why I come across such problems in life, for which solutions seem difficult to find and no success can be felt in the vicinity. Situations come in such a way that nobody can even help me. At times the agony cannot even be shared with anyone else except God. I have been looking for such a *Sadhana* or worship that can solve my difficulties and give me peace in life at the earliest. I want success in my work, personal life and social life enjoying good health. When this is achieved, then I am ready to listen to thousand other philosophies you may want to teach. First I need to be happy at the basic level. How can I think of heaven that comes after this life, when my life on this earth at this very moment is like hell? Who can help me? Who can I turn to when I lost faith in people and even in myself? "

These are some questions many people ask approaching Gurus, Astrologers, Psychics, Para-Psychics etc. Much energy and time has been spent on searching for techniques to know the destiny and then improving it. True there is destiny. You can know the destiny by means of Astrology, Palmistry, *Divya Drushti*, or through some spiritual power like *Swapna Vidya,* in which a Goddess like *Swapneswari or Swapna Varahi* will come and answer all your questions in a dream. But the fact is, knowing destiny is different from changing destiny. These methods of study of futurology help us in knowing closely what is in store for us. Still, from the perspective of *Karma* we need such a force from the higher planes that can alter the patterns of destiny and give a turning point to life. It needs to bring success and protect us from dangers. Manthra Shastra, the Science of Spells has shown vast area of knowledge and solutions that can help us achieve this for peace and perfection in worldly and spiritual life.

The chain of questions always keeps continuing - What is the meaning of life? Where did we come from? Where are we going? And so on. We, the mankind had been through various phases of evolution in which constant learning has been the key player of emancipation. Knowledge and analytical thinking became the key aspects in the process of learning. Nature seems to naturally possess this knowledge of existence and evolution inherently. Some humble and successful attempts have been made by Great Saints to tap this knowledge of Mother Nature through certain spiritual techniques and humanly devised knowledge consisting of language, symbols and words mingled with the divine knowledge of Astrology, Yoga, Palmistry, Science of Omens, Horary Astrology, Numerology and so on. These techniques facilitate us to capture the unseen and unknown Divine Force in a more logical manner and understand His/Her subtle ways.

Under every simple incident in life there is significance. Every action is influenced by several known and unknown factors. Life, seemingly so simple process is actually a complex web woven through actions and reactions determined by the laws of Karma. Learning is unending. Learning begins from any point of the world around us to anything that is invisible or far from us. Learning is the thing that encompasses every field of knowledge even though we were trained or conditioned to think knowledge as being fragmented into various groups, like subjects and syllabus taught in a school. Because of this perception one is unable to visualize the whole universe into one unified field of knowledge. This continues until one realizes that there are interlinks between these so called diversified subjects. When it comes to complete understanding of Nature, in totality, it is truly realized that all the subjects are actually sub-sets of one vast field of eternal holistic knowledge. As we evolve we learn more and more and then keep improving our system of thinking and learning as well. Manthra Shastra is no exception.

Nature keeps unfolding its secrets through new techniques revealed as sparks of serendipity, showing that so many realms of cosmos are still left, unknown and unattended as we did not enter and explore that area of inner wisdom within ourselves.

Each of us sees himself as an individual soul or the self, with its inherent awareness of understanding and living through the continued psychological, biological, spiritual,

physical and metaphysical changes. Due to the wide spectrum of these elements, a spiritual seeker is challenged and can not totally comprehend everything. He observes what lies in front of him and tries to get to know what is there beyond the known horizon, into the mysterious valleys and turning points of future and also the past. With each vision or prediction he is saying 'hello' to the Enigma of a time that left its signature anonymously. More immense challenge for him is the way of avoiding a particular bad or unpleasant event standing right in front of him or coming up in future. Manthra Shastra offers solution in such instances.

It is time one feels that we have to venture into understanding the intricacies of the hidden area of knowledge that is none other than of course, 'life' itself, focusing on higher dimensions of it. Many efforts are directed in this direction even in this modern era of busy-ness. This subject has an ever-sustained curiosity, with inputs of many seekers of yesterday and dynamic people with quest looking for a bright tomorrow.

It seems all incidents in life are not at all random and they are remote-controlled and patterned by some force up there or down below (since directions themselves are relative). The great mystery is whether our lives are predetermined or self-made comes to terms with the theory that it's a combination of the two. One can change his destiny through meditation, practice of Manthras, worship and so on. Left unattended, life seems to follow the tracks of a pre-determined rigid groove called destiny with the results of Karma influencing us and enforced upon us.

2

THE FORM

The divine play is amazing. It is difficult to predict the plan of the divine that can bring beautiful sun, moon, stars, galaxies and above all the time, which remains a challenge forever for the mankind to understand. Forget about predicting the destiny of the one who created destiny. Life is incomplete without knowing that divine. Can there be a rain without water? Can there be a line without a dot? Can there be life without God? I do not care what form he takes or we make out of eternity. He is omnipresent any way. I worship the closest form that suits my mind. We know, understanding the divine form completely is not easy. Even if one can understand a form, there is Maya, the illusion. White light is not just white; it is actually combination of seven colors. You see millions of stars in the sky today. Amazingly those stars are not there today but belong to a distant past. Seeing is not believing - even in modern day science.

God has no definite form, because all forms belong to him. He manifests into any form the devotee wants to see him in. He has no confinements of gender, place, and time. He is omnipresent. How do we worship and capture someone who is everywhere? Here is the solution.

Let us take a very simple example from Mathematics. First, let me give you a simple task. When a number was added to 4, the result happened to be 5. What is that number? We solve it usually as below in the Mathematical manner.
Let us assume the unknown to be ‘ X ’
Then,
$X + 4 = 5$

X = 5 - 4 = 1
Therefore value of X is equal to 1. The unknown number is '1'.

In this example, we solved it quite easily, by assuming the unknown as X. When we solved the problem using steps defined by the Science of Mathematics, we came to know the actual value of X. By the way, we know at the beginning itself, that the answer to the question is not X but some number, which we will obtain and understand at the end of solving the problem.

Now let us take the case of God, by adopting a way similar to above-mentioned Mathematical method. Now I give a new problem: When an unknown power was added to Nature, the result happened to be the Universe. What is that power? We can solve it as follows.

Let us assume the unknown to be 'Ganesha'. Then,
Ganesha + Nature = Universe
Ganesha =Universe-Nature = The entity that is the essential part of *Chaithanya*

Therefore value of Ganesha is equal to *Chaithanya*. This is only one equation and more such equations can be written, which can be solved. The process of solving this is called *Sadhana* (means practice) in spiritual world.

Anyway, we could solve the problem easily, by assuming the unknown entity as Ganesha. One can also assume the same as Durga, Rama, Krishna whatever he likes. The end result of a Mathematical equation is same whether one assumes the unknown as X, Y or Z. The equation is important than the actual assumption. The faith process is important than the name and form of God.

As we solved the problem through steps defined by the science of Mathematics we came to know the actual value of X. Similarly the Science of Spirituality defines steps to solve the problems and riddles of the spiritual world. We know at the beginning itself, that the answer to the question is not X but some number which we will obtain and understand at the end of the problem. In the same way at the beginning of the *Sadhana* or practice of

spirituality itself we know certainly that we are merely assuming God in a finite form just for the sake of convenience.

The radiant beings of light, called *Devathas* function in a different plane. Divine power is not a constant but variable, if I am permitted to use language of Mathematics. Until one does *Sadhana* one cannot truly visualize what the actual form of God is. Even to attain results in *Sadhana*, similar to Mathematics, all steps need to be accurate and error free. Any flaw can make the end result vary and go wrong. At the same time one needs to remember that the steps in which the problem is done is important than what the assumed entity is, whether it is X, Y or Z. If Manthra Shastra is the Mathematics, then Tanthra Shastra is like the branch of Engineering in the spiritual world.

3

THE DEITY

Karthaveerya- Arjuna (referred in this book as Karthaveerya) is regarded as one of the most powerful deities, with the results of *Sadhana* appearing within reach of devotees. There are events where the power of Karthaveerya could be seen within minutes, for many of those who did not worship or even knew about Him before. References about Karthaveerya appear in various contexts in Mythology as well as Manthra Shastra. Karthaveerya is in fact described as the very manifestation of *Sree Sudarshana Chakra* of *Maha Vishnu*. *Devi Bhagavatha* contains detailed discussion of lineage of Karthaveerya. It is said that he belongs to Haiheya Vamsa, a Kshathriya vamsa which originates from Lord Vishnu himself. Even though not so popularly known to many, Karthaveerya himself is renowned as a great devotee of Lord Dattathreya, the form of Universal Master. Dattathreya literature quotes Karthaveerya while praising Dattathreya,

Kruthaadimo Veda bodho Veda veda Pravarthakaha
Karthaveerya Priya Siddho Nissamsaaro Jithendriyaha

- Dattathreya Shatpancha Naama Sthothram

Varadah Karthaveeryaadi Raja Rajyaprado anaghaha
Viswa Shlaghyo Amithacharo Dattathreyo Muneeswaraha

- Dattathreya Nithya Paatham

The great authority on Tanthra Shastra called 'Meru Tanthram' itself concludes with an elaborate chapter with detailed discussion on Karthaveerya-Arjuna Manthra and its application. This highlights the significance of the Manthra as well as the Sadhana of Karthaveerya. Some important verses are given here.

Meru Tanthra:

Sri Devyo vaacha *(Devi Says)*

> ***Sudarshanamsha Sambhoothaha Karthaveeryaarjuno Nrupaha***
> *Karthaveerya is the incarnation of Sri Sudarshana, the discus of Lord Vishnu.*

In the Same Chapter at another place

> ***Prabhakara Ruchih Kanthe, Swarna Maala Virajithaha***
> ***Dhyeyo Rakthaamshu koshnishi Naanaa Kalpa Viraajithaha***
> ***Sahasraardha Bhujir Baanaan Sahasraardhir Dhanuushi Cha***
> ***Daddhathankaara Shbdischa Thraasithakhila Durjanaha***
> ***Syandane Cha Samaarudham Saptha Dweepa Dharaapathihi***
> ***Bhoopaala Mukutaaghrushta Paadapadmobjalochanaha***
> ***Sthoolakaayo Athi Bheeshma Aswarathastho Bhaktha Vathsalaha***

It is interesting to note what this scripture says

> ***Deepa Priyaha Kaartha Veeryo Maarthandonathi Vallabhaha***

Another Manthra Shastra text called 'Sree Manthra Rathnakaram' says as follows.

> ***Abheeshta Siddhidaha Kaarthaveerya-arjuna Manthraha***

The recommended Manthra:

Om phrom vreem kleem bhroom aam hreem krom sreem hoom phat kaarthaveeryaarjunaaya namaha.

There are other shorter forms of this Manthra. This can also be done in a shorter form as

Om Krom Karthaveeryarjunaaya Namaha

One can do a longer or shorter Manthra depending upon his convenience. Some people are comfortable with the shorter form. The most important part of the worship is lighting Jyothi, the lamp before starting repetition of the Manthra. Each God or Goddess has certain objects its attached to. For example keeping lotus flowers for *Lakshmi* is very auspicious. Offering pomegranate fruits as Prasad for *Lakshmi Ganapathi* brings Siddhi faster. Likewise Karthaveerya can be impressed by lighting of lamp. You can have lamps or candles light in the room in which you are going to repeat the Manthra.

Karthaveerya Manthra is very well known for its ability to bring back lost things. It can be chanted for bringing back any person, who leaves home. It can be chanted for getting back money, property or even for success in examinations. Anybody who wants things to come back this is the most preferred Manthra. For employment this Manthra has shown tremendous success.

The scriptures say,

Karthaveerya khaladveshi kruthaveery sootho bali
Sahasra baahu shathrughnom raktha veeso dhanurdharaha
Raktha gandho rakthamaalyo raja smarthura bhaashtadaha
Dwadashithani namani karthaveeryasya smareth
Dhanam nashta mavaapnothi nashtasya punaragamaha
Sampadasthasya jaayanthe janaanthasya vaseesadaa

4

THE WORSHIP

At the beginning there is word says Bible. Words fill every aspect of our life. Saying 'hello!' and saying 'fool !' are totally different and make lot of difference to the person you are saying it. When we hear a sound, we see images in our mind. Sound transforms into Light and Energy at the subconscious level. That is the reason when Gayathri Manthra is chanted, we ask the Goddess to enlighten our intellect. (In Gayathri Manthra, the Savitha, the radiance of the eternal Sun is worshipped, requesting that energy to activate the consciousness). A deity can be worshipped and invoked by means of a Manthra by its repetition. Manthra transforms into the energy form and takes shape of the deity. Like a piece of iron magnetized with repetition of a magnet kept close to it, the body will be charged with the flowing energy by the repetition of the Manthra uniformly. This is the reason for various experiences like flashes of light in the eyes, feeling weightlessness and feeling of higher consciousness while doing *Sadhana*. Ultimately the chanting of a Manthra brings oneness with the deity charging the devotee with the energy it is related to. It reduces the potential difference between the deity and devotee and finally bridges the space in between to bring '*samyamana*' or equilibrium with the gods or goddesses. The ancient Sages defined Manthra as "*mananaath thraayathe yithi manthraha*". That means Manthra is the sound that protects by chanting and repetition.

There are three types of chanting the Manthra. First way is to chant it louder. This is less powerful and less effective. Second way is to chant it as if one is whispering, with lip

movement. Third is the way of doing it within the mind with no external movement or sound. The final one is the best form of Manthra repetition, as it takes one into the plane of meditation, *dhyana*, the meditation. When one reaches *dhyana* plane one is in communion with Nature by means of his subconscious level and vibrations bringing out inner layers of subtle energy. That is the reason any person engaging himself in the process of Manthra chanting becomes more and more cheerful and the new glow in his eyes keeps multiplying with practice of Manthras.

Based on the deity he or she is practicing that particular type of energy starts entering his body. If one worships Krishna one becomes Krishna, if he worships Kali, one becomes Kali. It does not mean he starts looking like Kali, but his astral body starts taking the shape of Kali and vibrates with the cosmic force of Kali *Mandala*. He becomes a member and recipient of the millions of Kali energy centers in the cosmic plane. Several angels from the Kali patala (the kingdom) will start helping him even in the matters of day-to-day life. It is interesting to note that such interventions involve bringing various powerful transformations, converting the *Sadhaka* from mere aspirant level to the level of a master. The more Sadhana a person does, the more will be such interventions at physical, psychic, mental, spiritual and karmic planes where these cosmic forces start bringing smooth changes for emancipation of the Sadhaka. Once you are member of this spiritual domain you are always protected.

Manthra is a password to enter the spiritual world. Manthra is the key to the ritual world. Manthra is an encryption of the divine message. Manthra is the communication that conveys everything to the form of God you feel attached to. Whatever be the Manthra you are doing, it's the constant communication channel you have with the higher planes. With each chanting your problem, suffering, pain, hopelessness, happiness, glory and devotion are conveyed to the God or Goddess you are trying to reach through the Manthra. The normal prayers are mere additions to it. A Manthra is the affectionate call to the one you are most attached to in the whole life. A Manthra is the ultrasonic sound that is generated and penetrating to the highest planes of invisible world above. That's why Gayathri Manthra talks about '*thath savithur*', meaning 'That Sun' which glows in the planes called, *Bhuh, Bhuvaha, Suvaha* and not just the Sun we see everyday from earth.

A Manthra is unbounded and it has no limitations of logic or reasoning. The sound units of Manthra are called *Beejaksharas*, which means 'the seed letters'. Each seed has a tree in it. Similarly each Manthra sound has a Universe in it. It has an ability to bring changes to the very patterns of destiny and cosmic law. It has the capacity to make our desires grow from seeds to be fruitful.

When you do a Manthra, you need to have the best possible concentration. In order to have concentration, you need to be focused. What brings the focus? One simple way is to listen to your own Manthra. Let us say you wrote a poem. If you are not willing to read it to yourself, or don't like it, how people are going to like it? So, you listen to your Manthra while doing it. Keep listening every time you do it. I am sure God will also listen to it. When you do Ganesh Manthra, visualize Ganesh sitting in front of you and imagine he is listening to you do his Manthra, with at most care and love whenever you repeat it. He is waiting for you to say it one more time. Say it with love, with the same love you call your mother, same love you call your daughter, same love your sweetheart calls you. Then you can invoke the cosmic energies.

Prayers are helpful, but compared to Manthras they are diluted. Manthras are concentrated forms of prayers. Abridged, right-sized, miniatured capsules of cosmic energy ready to be taken and offered. That is the reason why Valmiki, the Saint and author of the great epic, Ramayana was given just a Manthra, a very small one, consisting of only two letters – that too in the reverse order. His Guru gave him 'Ma Raa'. He repeated several times 'Ma Raa Ma Raa' and it became 'Raa Ma' during the repeated cycle of chanting. Thus brought-in the divine grace and the cosmic awareness from the *Chith Shakthi*.

The knowledge gained from higher planes is always superior, unbounded as it originates in infinity. Logic it self has limitations. Astro-logic too has many confinements. Cosmic logic has no such thing. Many of these scientists, known to be scholars keep using their logic to make inventions. They get struck at some point or the other when they reach a dead-end. They get struck in such a way they cannot move any further. They keep thinking and brooding over it. Suddenly, like a flash of lightning *Chith Shakthi* sends its

message, sudden flash out of serendipity. They suddenly discover a Secret. They 'dis-cover' the secret. The cover of Maya moves away so that they can see the truth. That's what happened to Archimedes when he found his famous principle and jumped naked out of his bathtub, running and shouting into the street saying "Eureka". In fact it is Nature which became naked and revealed the naked truth. That's what happened to Einstein also. That's what happened to Niels Bohr visualizing atomic model, where he saw in a dream the serpents biting their own tails in concentric circular fashion. To that extent it happens to all of us, when we are deep in our thoughts, lost totally searching out for solutions. Nature, out of love sends messages to give us clues, those sparks of invisible radiation coming directly from the Heavens to evolve us to the next level of consciousness. Then you say suddenly it struck you. Repetition of Manthras enhances this ability to receive cosmic messages thereby increasing one's intuitive ability and perfection of Sadhana.

5

THE PERFECTION

In order to have faster results for a Manthra repetition, one can have certain Maala for counting the number of manthras repeated. Several Maalas with different types of beads are available. Rudraksha mala, Tulasi mala, Sphatic mala, are few examples of this. Normally a mala with 108 beads is recommended. This represent 27 stars with 4 quadrants each. 27 multiplied by 4 equals to 108. So having completed 108 in a manthra chanting cosmically covers all the stars one complete rotation of 360 degrees. This is completion of one cycle.

What is club to a Golf player is mala to a practitioner of Manthra Shastra. A golf player chooses his club as per the purpose he intends to use it at the time of hitting. Similarly for each purpose and divine power there is a particular mala recommended. For opening of third eye, which gives divine knowledge Rudraksha mala is preferred. For peace and tranquility Sphatic mala (made of crystal beeds) is preferred. For Shakthi worship Red Sandalwood mala is preferred (Raktha chandana). For Vishnu worship Tulasi is preferred. For wealth and prosperity mala made of lotus beads can be used. There are other types of malas which are made of raw turmeric, serpent bones, coal, etc. which are more used in Tanthra Shastra. For general purposes a rudhraksha mala is sufficient. For

Karthaveeryarjuna manthra rudrakshmala is recommended. The counting can be done holding the mala in the hand. It is also suggested that the counting be done moving mala over the ring finger, pulling the mala towards oneself holding it with thumb and middle finger. Normally index finger is kept away from counting the mala. Eventhough these restrictions are suggested, but these are not essential conditions of success in Manthra Sadhana.

One of the siddha yogis suggested that Manthra Sadhana should be like flow of water. It should be continuous, not a flow like drop by drop, but make it a continuous repetition with bhaava attached to it. One becomes one with the divine force and chants the Manthra as if it is emanating from within.

Many books and existing literature is misleading preaching that one has to have perfect concentration. It is not totally true. Nobody can begin his practice of meditation or chanting of a Manthra with hundred percent perfection. The logic is that if one has that kind of concentration he can directly enter into Samadhi and why one needs the help of these initiations and practice. Nobody runs at a speed of an Olympic runner the day he starts baby steps. It is also important to highlight that we do not have to have a total thoughtless mind, it is impossible to have one. Let thoughts come, let them even disturb, still you continue your Sadhana. Remember the more you resist the more they come.

Imagine you are traveling in a train. You see various scenes pass by, when you watch from the window, is your journey stopped by these scenes? It is not. Your train has a destination and has fixed tracks on which it moves. Unless there is an obstruction on the very tracks of the train, there is no disturbance to the journey. Likewise every Sadhak has a purpose, he is focusing on something higher irrespective of images of day to day life. These thoughts are like those scenes from the train window. They can be charming, interesting, boring, disturbing or enthusiastic. Like a traveler, a meditator is watching these things within his mind. Still he continues his journey to the ultimate goal of Siddhi in his Sadhana. He needs to be a Siddha. That's all he cares. Rest all is just a game. Once he attains that everything can be achieved. Karma can be conquered. Destiny can be changed. Therefore journey continues until he reaches his goal. As he attains more perfection more will be the ability to play with Maya and ability to overcome the forces of destiny and move towards perfection.

The greatest confusion of life is determining what is right and what is wrong. At times a serious Sadhaka may seem to be facing serious difficulties or health problem. Even I heard people comment I am facing more problems after I started doing sadhana. It is not true. It can happen coincidentally or reading too much out of life at that particular point. On the other hand Nature tests a person before it blesses a sadhaka with Siddhis. It does not just give out anything anytime. One has to qualify to reach that level of perfection through his effort going through hurdles.

When Sadhana reaches the level of Upasana, the deity will start visiting the sadhaka. When he reaches Thapas, the divinity will be one with him. Sadhak becomes the deity. This is a crucial stage. One will start experiencing the power of Vak Suddhi, fulfillment of the word. One may start seeing things far away or remote past. He may have been blessed by Divya Drushti. A new glow comes in his face. All this may lead to more popularity and one may fall into Maya, deviating from Thapas. Thapas is important. Thapas should not be left. Thapas does not mean leaving the family life and practicing yoga walking into jungles. Nobody does that nowadays, because it is not necessary to. Jungles are unsafe and are crowded with people at many places. The greatest place of practice is your home. A peaceful place within the home, within the limited sources arranged to improve calmness and enthusiasm towards higher learning in silence. One can achieve highest levels in spirituality yet gain great levels of success in material world. A balance can be achieved and life can be made purposeful.

6

THE EXPERIENCES

Experiences vary from person to person. Even though miraculous experiences seem to be measures of accuracy and authenticity in this world, it is not totally reliable. You experience seeing stars when you gaze at the night sky. Does it mean that you are seeing the stars of today? No, the stars you see are from a time, several light years away, from where the light traveled passing by many galaxies and great distance to reach your eye. In simple terms, the stars you are seeing today are stars of thousands and thousands of years ago. What you see is now is not reality of now. You see a rainbow when it rains. Is there anything like a real bow existing there? No, it's the illusion. One has to be cautious similarly about the spiritual experiences. One should not fall for the small miracles. They create curiosity but it is not the end goal. It is definitely amazing to be able to create Vibudhi or Kum Kum by mere shake of a hand. It does not mean you are one with God. If a Guru can do such little wonder, don't you think God can do more wonders? We want wonder of all wonders, everlasting wonder of making your life perfect. One better focus on that and better not compromise on anything less than that.

When can we consider that we have accomplished Sadhana and attained Siddhi? There is not much open discussion about this in the scriptures. There is also no clear description of the results or limits of achievement. This is because the Rishis wanted these things to be kept secret and away from the knowledge of common happy people. These things need to be given to only to the qualified ones. They are confident that Divine Mother is capable of making this wisdom reach that person, however difficult it is. Bhagavath Geetha says, *Sraddhavaan Labhathe Jnaanam* which means the one who has the quest will gain knowledge. I was surprised when my Guruji told me that there are several ways in which Manthra Shastra can be learnt. It may even be imparted by a deity or Guru in dreams. If you are so serious about learning something you can do so.

There are invisible forces in Nature, which will check the seriousness of your desire for spiritual learning and make arrangements for the imparting knowledge and Siddhi. You will be walking on the road and suddenly find a book which has answer to it. I found *Autobiography of a Yogi,* when I had several questions about spirituality. A total stranger give me another book called *Aghora* when I wanted certain clarity on Tanthra Shastra. Interestingly, you will not find books. They will find you. You can not gain knowledge, knowledge gains you, because 'you' are impermanent and knowledge, being *chith-shakshthi* is permanent. Pray that the knowledge becomes one with you, to make to you immortal.

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There is also a better way to enhance your concentration on doing manthras. How you do japam? You are repeating a manthra keeping the rosary in hand and repeating it along with the beads. What if there is no manthra and you could silence along with the maala. That constitutes a Sunya Japa meditating on silence, i.e., nothingness. This japam is nothing but meditation on the absolute truth, Para Brahma. Such meditation not only improvises your concentration, but prepares you for the Sadhana you are about to begin.

The next question is how we do tune ourselves to the deity we are worshipping? The first step towards understanding this process of having darshan of God is understanding what is the form we are going to worship? How does he/she looks like? What is the nature of that deity? Nature here means Sathwa, Rajas or Thamas. In another words deities also have tendencies like human beings do. They get hungry and expect sincere devotion. Therefore its essential for a Sadhak to know thoroughly the nature of the deity he is going to worship. He can read the existing and available literature in a broad sense to form an idea. He can also obtain an idea from his Guru. Whatever be the source this acquaintance helps one to follow and understand the procedure of worshipping in the later stages. Many people worship all Gods in a similar manner. This could be right in one sense but in order to get closer to the deity it is necessary to customize the method of worship. For example in the case of Lord Sri Rama, in the pooja you may offer him Dhothi etc. as clothes, you might want to give saree for Lakshmi. The very intrinsic nature of Rama is different from that of Durga, even though both are portrayed as divine forms came to kill the demons. Durga comes with an energy that is really powerful and acting instantly aiming at something like rajo guna. On the other hand Rama comes with the calmness and slow behavior. When you worship Rama you wont expect fierce flames of power blasting around. Which one is better or greater? The point is not that one form of God is superior to the other. The idea is to channel themselves to the form you are most tuned and get the best out of the energy it exists. It does not matter what you do, who you are, it matter in life whether you made it there. I feel lot of people waste their time in arguing which God or a particular path of life is superior. All these discussions and books beyond a certain point are useless, because they can not match direct initiation of a Guru or vision of deity where you become on with the form, inherently.

Unmatched dedication to Sadhana is the only way to extra-ordinary success. Extra-ordinary success in spiritual world is called siddhi. Siddhi means perfection, perfection of all means with regard to that area of knowledge or awareness.